

I Peter 1:1-3:7

Theme: Preparation for victory over suffering.

CHAPTER 1:

I. Introduction. V. 1-2

V. 1

1. Writer.

1. "Peter" = the human instrument the Lord used to write this epistle (II Peter 1:21; II Tim. 3:16); English spelling of Greek word "petros" in John 1:42; name Jesus gave Simon to show there had been a changed nature--saved, either in John 1:42 or at some point earlier when Simon believed in a coming Messiah and begin looking for Him; name really means "a piece of the rock" while Jesus is the Rock the church is built upon. (Mat. 16:18)

2. "An apostle" = one sent; word is used of one sent from someone else with credentials, on a mission; the word draws attention not to the one sent but to the One who sent--Jesus Christ; the qualification for one to be an apostle was to be an eye witness of the resurrected Lord (Acts 1:21-22); Paul met that qualification on the Road to Damascus (I Cor. 15:8) and he was the last person who witnessed the resurrected Lord; therefore, there are no more apostles today.

3. "Jesus" = the earthly name of God incarnate (God robed with flesh); the Saviour of mankind.

4. "Christ" = the Anointed One; the Messiah of the OT.

2. Written to:

5. "Strangers" = an alien alongside; one who comes from a foreign country into a city or land to reside there by the side of the natives; translated "pilgrim" in I Peter 2:11 (stranger in this verse is a different Greek word); refers to Christians whose native country is heaven but are sojourners on earth.

6. "Scattered" = dispersion; the recognized term for the Jews who were scattered over Gentile countries because of persecution in Jerusalem; also the Jews were scattered due to Assyrian and Babylonian captivity and 3000 of which were saved on the day of Pentecost--Jews and proselytes (convert; one who has come over from a Gentile religion to Judaism; Acts 2:9-10); this term includes Gentiles as I Peter 2:9-10 brings out.

7. "Pontus, Galatia, Cappadocia, and Bithynia" = provinces in Asia Minor = "Asia" = area corresponding closely to Turkey today; applies to all Christians even today scattered throughout the lands of this earth. (II Tim. 3:16)

V. 2

1. "Elect" = this is not referring to physical Israel; chosen ones; the saved; based upon three things involving all three parts of the Godhead.

1) "According to the foreknowledge of God the Father:"

a. "According to" = in a way consistent with.

b. "Foreknowledge" = previous determination; He sees and knows what He can do in one's heart (I Sam. 16:7); this does not mean there is anything good in man but God sees and knows how a person will respond to light he is given; the Master potter knows His clay; this does not mean some are chosen to die and go to hell (II Peter 3:9); when a person rejects the light God has given him (He gives light to all; John 1:9) God has no choice but to send that person to hell.

2) "Through sanctification of the Spirit" = II Thess. 2:13.

a. "Through" = by; means that it was by this influence--Spirit; the election that was purposed by the Father was carried into effect by the agency of the Spirit--Holy Spirit.

b. "Sanctification of the Spirit" = refers to the setting apart work of the Holy Spirit called "godly sorrow" (II Cor. 7:10), "Holy Ghost conviction," or "reproval" (John 16:8-11) whereby the Holy Spirit brings one out of the kingdom of darkness and sphere of the Devil's control (Eph. 2:2) into the kingdom of light and the sphere of God's control (Col. 1:12-13); this works repentance and produces faith in the sinner; this is God's part; He will do that in all who will allow Him to; that is why you need to teach your children to submit to authority.

3) "Unto obedience and sprinkling of the blood of Jesus Christ:"

a. "Unto" = to; preposition which means to come to a point, time, and place for a purpose; means the work of the Spirit brings you to obedience and sprinkling of the blood.

b. "Obedience" = submission; to come under authority; means to be subject to the Lord and conform one's conduct to God's commands (this is what Lordship means); this is man's part or responsibility; at the point when repentance and faith are worked then a sinner can repent and believe unto salvation; the Lord's command are to repent (Mat. 4:17) and believe (Acts 16:30-31)--this is obeying the gospel.

c. "Sprinkling the blood of Jesus Christ" = this happens at the point (instant) one obeys the gospel by repenting and believing; means to be purified by the blood of Christ and

cleansed from the guilt of sin; refers to the OT ritual (Heb. 9:19-22; 12:24) which points to the death of Christ on the cross by shedding His blood and to the new covenant; when a person obeys then His blood is applied.

4) Peter knew what he was talking about because he experienced this and he knew all that were saved had experienced this also; therefore, he calls all the saved "elect"--chosen in Christ. (Eph. 1:4)

5) Note: God does not choose some to the rejection of others. But just as God chose Israel out from among all other nations whereby they could come through Israel and be saved; God chose men not to the rejection of others, but to be a light to others whereby they could see the Lord Jesus, repent, believe, be saved and find out they were chosen too.

6) There is a fine line between truth and error and any truth carried to extreme becomes error.

3. Introductory Message

2. "Grace" = sanctifying grace, not justifying, for he is writing to saints (you) who were already justified; this grace enables the saints of God to overcome obstacles in their daily living and keep on keeping on for the glory of God; we have access (freedom to enter through the assistance or favor of another) into this grace by faith (Rom. 5:2); this word was also used as a greeting among the Greeks; refers to grace that is sufficient to continue in this world. (II Cor. 12:9; Titus 2:12)

3. "Peace" = sanctifying peace, not justifying of Rom 5:1 (peace *with* God) for he is writing to saints who were already justified (saved); this peace is the peace *of* God that passes all understanding, even in the midst of trials, tribulation, and troubled times (Phil. 4:6-7); a state of Christian tranquility of heart that is a result of the ministry of the Holy Spirit in the believer; we are fighting *from* victory not *for* victory; this word was used and is still used now as the greeting among Hebrews, but I think Peter meant more than a greeting by his use of these words.

4. "Be multiplied" = refers to both grace and peace; to be richly allotted to; in abundant measure; filled to the brim and overflowing.

5. Saints needed these words of encouragement at the time it was penned down because this book was written during the time of persecution probably under Nero (Emperor of Rome) about AD 65. Fire had destroyed much of Rome in AD 64 (believed to have been set by Nero himself) and Nero falsely blamed the Christians for it. He tortured and killed many of them and even burned some of them at night to light up his gardens. There was severe persecution in those days; therefore Peter wrote this epistle so that the saints may make "Preparation for Victory Over Suffering." We also need this epistle so we can prepare for what we are facing and going to face for the cause of Christ.

II. The Living Hope--and what goes with it. V. 1:2-2:10

1. The Declaration of it. V. 3-12

1) Begotten of God. V. 3-4

V. 3

1. "Blessed *be*" = to praise; to celebrate with praises; means to bless someone in the sense of speaking well of him; this Greek word is used eight times in the KJV NT and it is used only of God; we get our words "eulogize" and "eulogy" from this word.

2. "The God and Father of our Lord Jesus Christ" = defines the only true God as the Father of our Lord Jesus Christ; Peter establishes the fact that Jesus Christ is the Son of God--God incarnate--God robed in flesh.

3. "Which" = who; God is a person not an it; therefore, this is masculine gender not neuter.

4. "According to" = in a way consistent with; in proportion to--enough to go around.

5. "His" = God the Father.

6. "Mercy" = kindness or good will towards the miserable and afflicted, joined with a desire to relieve them; refers to the clemency of God in providing and offering to men salvation by Christ; described as "abundant" = plenteous; numerous; great; much; enough to reach fallen man in whatever conditions he may be in. (Psa. 103:11, 17a; Lam. 3:22-23)

7. "Hath begotten again" = regeneration is spoken of here; the act of the Holy Spirit imparting to us a new life, making us partakers of the divine nature thus children of God.

8. "Us" = the elect (verse 2) to whom he is writing; refers to all the saved.

9. "Unto" = preposition speaking of result--of being begotten again.

10. "Lively hope" = an active desire of something good with an expectation of obtaining it; it is not only living but actively alive; it is both with an attitude of expectancy that the saved looks forward to the inheritance awaiting him in heaven, and a hopefulness of present blessing from God in this life in view of the eternal blessedness of the believer in the next life. (Pro. 4:18)

11. "By" = a preposition introducing the reason we have a "lively hope" = "the resurrection of Jesus Christ from the dead" = the rising of Christ three days and nights after dying on the cross.

13. "From" = out from among.

14. "From the dead" = our Lord was raised out from among the rest of the dead; when He died His soul and spirit went to the part of Hades reserved for the righteous dead (Abraham's bosom; Luke 16:23; paradise; Luke 23:43) and His body lay in Joseph's tomb; but when He was raised from the dead, the rest of those in Hades (except a number of saints that rose when Jesus did; Mat. 27:51-53--called the first fruits; I Cor. 15:22-23) stayed there and their bodies remained in the earth.

V. 4

1. "Inheritance" = the eternal blessedness of the consummated kingdom of God which is to be expected after the visible return of Christ (Rom. 8:17); described as

1) "Incorruptible" = imperishable; not liable to corruption or decay; our inheritance is fixed where moth and rust doth not corrupt. (Mat. 6:19-20)

2) "Undefiled" = free from that by which the nature of a thing is deformed and debased; unsoiled; implies separation from this world where nothing will enter that defiles. (Rev. 21:27a)

3) "That fadeth not away" = non-fading; not able to wither away, as a flower would; similar to "incorruptible;" both denotes perpetuity but "incorruptible" refers to perpetuity in contrast with decay, while "fadeth not away" denotes perpetuity in the sense that everything there will be kept in its original brightness and beauty:

a. The crown of glory though worn for millions of ages, will not be dimmed.

b. The golden street will not lose its luster.

c. The flowers that bloom on the banks of the river of life will always be as rich in color and smell the same as when we first beheld them.

4) "Reserved" = to watch; to observe; to guard; to protect; set aside; the tense in the Greek is perfect which means a past completed action with existing results; therefore, this word could be translated, "has been laid up and is now kept guarded in safe deposit."

2. "In heaven" = the abode of God; the safe-deposit box where God is guarding our inheritance for us under constant surveillance.

3. "You" = the elect (verse 2) to whom Peter was writing; applies to all saints.

2) Kept by God. V. 5

V. 5

1. "Who" = refers to "you" of verse 4--the elect or all saints; in verse 4 our inheritance is referred to as being preserved or kept in heaven while this verse refers to the begotten ones or the individuals themselves being kept.

2. "Kept" = is a military term meaning to guard or protect; refers to the watching and guarding to preserve one for the attainment of something--that something = "salvation ready to be revealed in the last time;" this is done by:

1) "The power of God" = refers to the strength and ability residing in God the Father; we are not kept by our own power; we are weak in ourselves and are surrounded by temptations and the only reason we will be preserved is that God exerted His power to keep us; He has all power. (Mat. 28:18; John 10:27-29; Rom. 8:35, 37-39)

2) "Through faith:"

a. "Through" = primary preposition denoting the channel of an act.

b. "Faith" = belief; conviction of the truth; refers to conviction of belief respecting man's relationship to God and divine things, generally with the included idea of trust and a holy zeal produced by it (Heb. 11:1); faith, the evidence of things not seen, realizes the presence of the heavenly guard, and that gives courage and confidence to the believer when besieged with the enemy. (Ex. Elisha in II Kings 6:16-17)

c. Faith is just the channel but the power of God is what guards us and keeps us.

3. "Salvation" = deliverance; refers to deliverance from the presence of sin or glorification (Rom. 8:23), which is the third part of salvation:

1) First part = our spirit is saved from the *penalty* of sin which is *justification*.

2) Second part = our soul is being saved day by day from the *power* of sin or *sanctification*--defined as the walk or progression toward our goal of perfection (heaven; like Christ) which will be gained at the first resurrection. (James 1:21)

3) Third part = our body will be saved from the *presence* of sin at the rapture; this is called *glorification* and this is what is referred to in this verse.

4. "Ready" = at the point of being revealed.

5. "Revealed" = word used of things, previously non-existent, coming into being and to view.

6. "In the last time" = refers to the rapture of the saints--not a Bible word but a Bible principle; this is the time when all saints will get their glorified body. (I Thess. 4:16-17)

7. While our inheritance is being guarded in heaven under the watchful eye of God we (the saints) are being garrisoned about now, on this earth, by God's protecting care keeping us for heaven. The guard is never changed. It is on duty 24 hours a day year in, year out until we arrive safe in heaven. (Phil. 1:6) That's eternal security.

3) Tested by God. V. 6-9

V. 6

1. "Wherein" = in which; refers to verse 5 to the assured protection of God who will deliver all believers's complete--spirit, soul, and body--on heaven's golden portal shore; this is our lively hope. (verse 3)
2. "Ye" = refers to the ones this epistle is written to--the elect or the saved. (verse 2)
3. "Greatly rejoice" = from one Greek word; a strong expression meaning to leap for joy; speaks of extreme joy expressing itself externally in an exuberant triumph of joy.
4. "Though now" = at present.
5. "For a season" = word means little, small, or few; refers to a little while or a short period--even if these calamities should continue through our whole life; how could this be?; Paul said in II Cor. 4:17 our affliction is light and but for a moment when compared with the future glory in eternity. (Rom. 8:18)
6. "If need be" = since there is a need or they are necessary; this is not hypothetical; this is Peter's way (really God's way) of saying to his readers that the trials and suffering the saints were in were necessary.
7. "Heaviness" = having been put to grief or made sorrowful.
8. "Through" = a primary preposition denoting the sphere in which the elect have been made sorrowful--"manifold temptations."
9. "Temptations" = refers to both trials (adversity, affliction, and trouble) and testings (sent by God to test or prove one's character, faith, and holiness), and enticement to sin or to do evil (comes from the world, Satan, and the flesh); described as "manifold" = variegated; the word emphasizes the diversity rather than the number of trials; this reminds us of James 1:2.

V. 7

1. "That" = introduces the reason for greatly rejoicing in verse 6.
2. "Trial" = a test; that by which something is tried or proved.
3. "Your faith" = refers to the saving faith of the elect which was exercised after the Lord gave them faith (Eph. 2:8-9; John 3:27); after all it was the Lord's faith imparted to a person that enabled him to be saved. (Rom. 3:22; Gal. 2:16; 3:22; Phil. 3:9)

4. "Being" = to come into existence.
5. "More precious" = of more value; especially dear; described as "much" = great in quantity.
6. "Than of gold" = "than gold" = gold is the most precious of metals but faith is by far the more precious commodity one can possess for gold "perisheth" = can be lost or destroyed; it is not enduring.
7. "It" = one's faith.
8. "Tried" = to test.
9. "Fire" = used to find impurities in the process of purifying gold; refers to trials and testing one's faith-- encountered while on this earth.
10. "Might be found" = to be discovered, recognized, detected; found to be genuine.
11. "Unto" = means to come to a point, place, and time for the purpose of:
 - 1) "Praise" = in words; refers to our Lord's commendation at His appearing. (Mat. 25:21)
 - 2) "Honour" = an expression of respect; shows in the distinction granted to the faithful:
 - a. A crown of righteousness. (II Tim. 4:7-8)
 - b. A white robe. (Rev. 19:7-8)
 - c. A palm--symbol of victory. (Rev. 7:9)
 - 3) "Glory" = brightness; luster; splendor; it is not the testing of our faith that brings glory but the fact that our faith has met the test and has been approved--passed the test.
12. "At the appearing of Jesus Christ" = refers to the rapture, not a Bible word but a Bible principle, where the Lord comes back for all the redeemed ones.
13. "Jesus" = the earthly name of God incarnate (God robed with flesh); the Saviour of mankind.
14. "Christ" = the Anointed One; the Messiah of the OT.
15. Paul expressed a desire in Phil. 3:9 that he might be "found" in Him in this present life. By this he desired others to see Jesus in his life as our living hope is manifested in trials.

1. "Whom" = "*him*" = Jesus Christ.
2. "Ye" = the elect; the saved.
3. "Having not seen" = "see *him* not" = refers to not having had a glimpse with the physical sense of sight.
4. "Love" = agape; God kind of love shed abroad in saint's hearts (Rom. 5:5; Gal. 5:22-23); this is a result of the Holy Spirit revealing the Lord Jesus to each one who has been saved.
5. "Now" = at this time--this moment.
6. "Yet" = but; shows contrast.
7. "Believing" = to be persuaded of; to place confidence in; refers to seeing Him with the eye of faith (Heb. 11:13); and because of this:
8. "Ye rejoice with joy unspeakable and full of glory:"
 - 1) "Rejoice" = denotes excessive or ecstatic joy and delight; to show one's joy by leaping and skipping; speaks of extreme joy expressing itself externally in our exuberant triumph of joy; the tense refers to a continuous habitual life style.
 - 2) "Joy" = cheerfulness; gladness of heart.
 - 3) "Unspeakable" = not spoken out in words; inexpressible.
 - 4) "Full of glory" = one word in Greek; manifestation of that which brings forth praise; heavenly joy; a joy which is the same nature as that in heaven; a happiness the same in kind, though not in degree, as that which will be ours in heaven; the tense in the Greek is perfect which means a past completed action with existing results; thus, this word could be translated "having been glorified" = means all saints are already seated in heaven with a glorified body--thus a reason to rejoice. (Rom. 8:30; Eph. 2:6; Phil. 1:6)

V. 9

1. "Receiving" = to get what is promised; the Greek construction indicates that the elect (saved; your) would surely obtain that--what?
2. "The end of your faith" = "the salvation of *your* souls" = this indicates the conclusion of your faith which is the glorification of your body as well as deliverance of your soul on heaven's golden portal shore.
3. The Lord said, "I have finished the work which thou gavest me to do" in John 17:4 and He had not yet gone to the cross, but it was as good as done. Therefore, because of God's promise in Phil. 1:6, I can and should rejoice during these trials because I have much for which to be thankful.

4) Honored by God--above the prophets and angels. V. 10-12

V. 10

1. "Of which salvation" = refers to the salvation mentioned in verse 9; also includes *justification* and *sanctification* as well as *glorification*.
2. "Prophets" = an interpreter or spokesman for God; one who God spoke through in OT time (Heb. 1:1-2); refers in context to those who wrote the OT books although there were other prophets who prophesied but did not have a preserved book bearing their name.
3. "Have enquired" = to seek out; to investigate; scrutinize; means that they sought out, or scrutinized with care the revelations made to them, that they might understand exactly what was implied.
4. "Searched diligently" = to search out anxiously and diligently; to trace out; to explore anxiously and diligently; the revelation was real but it was not complete--not distinct in its details; therefore to search diligently, as miners seeking treasure--they prayed and thought and meditated and exercised all their intellectual energies in their effort to comprehend the revelation that God gave them.
5. "Who" = the prophets.
6. "Prophesied" = foretelling future events, especially "the grace" = the undeserved favor of God manifested in the redemption of mankind through His blessed Son = "grace *that should come* unto you." (John 1:14)
7. "You" = the elect of verse 2; refers to all the saved.

V. 11

1. "Searching" = different word in the Greek than verse 10, yet it means basically the same thing--to search or examine into; the tense is continuous action; therefore, the prophet's search was an on going activity; the Holy Spirit used three words to describe the prophets trying to understand.
2. "What" = refers to what person the prophecies were really uttered about; the prophets inquired in regard to Him--the Messiah, who He would be, what would be His character, and what would be the nature of the work which He would perform.
3. "What manner of time" = refers not to the exact time when these things would occur, but to the character or condition of the age when they would take place; refers to the state of the world at that period of time; Jesus' disciples also asked a similar question in Mat. 24:3; Peter did not understand the suffering of our Lord when he walked with Him. (Mat. 16:21-23)

4. "Spirit of Christ" = the Holy Spirit who is the Spirit of Christ. (Rom. 8:9)
5. "Which" = "it" = should be "who" and "he" for the Holy Spirit is a person not an "it;" this is masculine gender not neuter.
6. "In them" = in the prophets who penned down the Word of God (II Peter 1:21); the Holy Spirit's ministry in OT time was to come upon a person for a ministry; He was not in all men; David is an example in Psa. 51:11.
7. "Did signify" = to make manifest; did point unto; the tense means the Holy Spirit revealed to prophet after prophet the suffering of Christ and the glories that should follow after.
8. "Testified beforehand" = to make known by prediction before it happened (II Tim. 3:16--the Word is God breathed); this was done by the Holy Spirit.
9. "The sufferings of Christ" = refers to the cross of Calvary spoken of by the prophets, all of them but especially Isaiah in Isa. 53.
10. "Christ" = the English word for the OT Hebrew word "the Anointed One" or Messiah.
10. "Glory" = plural, therefore "glories;" manifestation of His majesty, dignity, splendor, and brightness which brought forth praise.
11. "That should follow" = the after; refers to the resurrection of which the prophets had knowledge about but did not really understand (Psa. 16:8-11); this also refers to the effect of the gospel upon the nations of the earth. (Isa. 9:6-7)

V. 12

1. "Whom" = "themselves" = "they" = the prophets spoken of in verse 10.
2. "It" = refers to the sufferings of Christ and the glory that should follow. (verse 11)
3. "Was revealed" = laying bare; a disclosure of truth.
4. "That not unto themselves" = this is not to suppose that they derived no benefit from their own predictions; means that their message had reference mainly to future times and that the full benefits of their message would be experienced only in distant ages.
5. "But" = show contrast--"not unto themselves but unto us."
6. "Us" = refers to Peter and those he was writing to in this epistle; also applied to all the saved.
7. "Minister" = to pass on to others those "things" revealed to them; means they were made instruments of revealing them.

8. "Now" = at the present time when Peter wrote this epistle.
9. "Reported" = to announce; to make known.
10. "You" = the scattered strangers to whom Peter was writing (verse 1); the elect (verse 2); applies to all the saved.
11. "By them" = the apostles and preachers who followed in the steps of the prophets preaching the same gospel the prophets foretold.
12. "Preached the gospel" = one word in the Greek; means to herald forth or announce the glad tidings of the coming kingdom of God and of the salvation to be obtained in it through Christ, and of what relates to this salvation.
13. "With the Holy Ghost" = by the Holy Spirit or by the Spirit of Christ; it was the same Spirit who inspired the prophets who conveys the truth to us through human instrumentalities--apostles and preachers.
14. "Sent down from heaven" = the Holy Spirit worked in OT time and was in the prophets but He dwelt in the apostles in a greater measure after the day of Pentecost for He had been sent down from heaven on that great day of Pentecost to indwell every believer, never to leave His abode, and it was by His aid that the apostles and preachers preached. (Acts 2:1-4)
15. Therefore, we are honored above the prophets because we see the truth more clearly than they, because we have the Holy Spirit living inside and He wrote the Bible and will guide us into all truth. (John 16:13; I Cor. 2:9-10)
16. "Which things" = refers to the great truths concerning the sufferings of Christ and the glory which should follow and the nature and effect of the gospel which is salvation.
17. "Angels" = God's created beings; they are not descendants of Adam's race.
18. "Desire" = to eagerly desire; to long for.
19. "To look" = to peer into; to bend forward near in order to look at anything more closely; part of this Greek verb indicates that the angels stand outside the work of redemption, in as much as it is not for them, but for man (Heb. 2:16); angels intently watch the plan of redemption unfold, but they cannot participate in it because "Christ died for the ungodly" (Rom. 5:6), not for angels.
20. We are honored above the angels for we can sing redemption songs but they can't. (Rev. 5:8-10) We can rejoice over a person that is saved but the angels can't. (Luke 15:7,10)

2. The right reaction to it--live a holy life. V. 13-21

V. 13

1. "Wherefore" = on account of; in view of the fact; refers back to the fact that you have a living hope even though you are going through trials; therefore, you need to have the right reaction to it--by living a holy life; there are four motives that will cause you to live a holy life. (I John 3:1-3)

1) The hope itself. V. 13

2. "Gird up the loins of your mind" = this is a metaphor derived from the practice of the orientals, who in order to not be hindered in their movement were accustomed, when about to start on a journey or engage in any work, would bind their long and flowing garments closely around their bodies and fasten them with a leathern girdle or belt; our context is not referring to physical but mental.

3. "Your" = "you" = the elect to whom Peter is writing; refers to all saved.

4. "Gird up" = means putting out of the mind all that would hinder the free action of the mind in connection with the onward progress of the Christian life--living a holy life; putting out such things as worry, fear, jealousy, hate, unforgiveness, impurity; these things harbored in the mind prevent the Holy Spirit from using the mental faculties of the Christian in the most efficient manner; the tense reveals a past once for all time act; Peter treats this as a God expected obligation on the part of the believer.

5. "Loins" = denotes procreative powers; this suggests that the mind is the procreator (that which begets) of human actions.

6. "Mind" = the faculty of understanding, feeling, and desiring.

7. "Be sober" = to be calm and collected in spirit; to be temperate; speaks of the proper exercise of mind in which the individual is controlled by the Holy Spirit and is able to see things without the distortion caused by worry, fear, and their related attitudes.

1) In one's use of the gifts of God.

2) In one's habits of thought.

3) By having a calm, collected temper.

4) in one's enthusiasm which should be thoughtful and in order--according to God's order not man's tradition.

8. "Hope" = an assured expectation.

9. "To the end" = perfectly; completely; the idea of the word refers to that which is in a state of completeness--a hope that is complete, a perfect hope, wanting nothing.

10. "Grace" = undeserved favor "that is to be brought unto you at the revelation of Jesus Christ."

11. "Revelation" = manifestation; appearance; refers to the Lord Jesus Christ coming for His own in the rapture.

12. "That is to be brought" = this is speaking of something yet future in English--about us being glorified; in the Greek this word pictures the grace that is being brought to us right now--that is, it is already on its way (Rom. 8:30; it is as good as done); it is on the divine menu; think of a perfect Hostess serving you a meal, and while you are enjoying the delicious meal, you are not worrying whether there will be dessert or not, for you know it is on the menu and will be brought to you as soon as you are ready for it.

13. We are enjoying justification and glorification now. Why worry? Glorification is on its way. It is on the menu and will be ours when it is time. (John 14:1-3; Phil. 1:6)

2) The commandment of God. V. 14-16

V. 14

1. "As" = introduces the reason for girding up the loins of your mind--by being "obedient children" = children of obedience; refers to the obedience of one who conforms his conduct to God's commands; before one was saved all were children of disobedience (Eph. 2:1-3); now that you have been begotten of God, you have a new nature and it is natural for a child of God to obey Him.

2. "Not" = introduces the negative side of being obedient.

3. "Fashioning" = to conform one's self to another pattern; word refers to the act of assuming an outward appearance patterned after some certain thing; an appearance or expression which does not come from and is not representative of one's inmost and true nature; it refers here to the act of a child of God assuming as an outward expression the habits, mannerisms, dress, speech, expressions, and behavior of the world out from which God saved them; negated by "not;" this same word is translated "conform" in Rom. 12:2.

4. "Yourselves" = "children" = "your" = the elect of verse 2 to whom Peter was writing; applies to all the saved.

5. "According to" = to be in agreement with.

6. "Lusts" = a longing for that which is forbidden; passionate cravings, desires, and urges; unbridled desire; speaks of a passionate desire for forbidden pleasure, a desire that defies all reason; those who are taken up with such evil, cease to be aware of God and give themselves to shameless cravings; described as "former" = before; refers to the former life of all the saved.

7. "In ignorance" = lack of knowledge and understanding; this is the reason all, before they are saved, act the way they do. (II Cor 4:3-4; Jer. 17:9)

V. 15

1. "But" = shows contrast; Peter now introduces the positive side of being obedient.

2. "He" = the Lord Jesus Christ who is our example. (I Peter 2:21)

3. "Which" = who; Jesus is a person not a thing therefore, this is masculine gender not neuter.

4. "Hath called" = to summon; to invite; speaks of the divine invitation to salvation; called to partake of the blessings of redemption; refers to the effectual (capable of producing the desired effect; in this case--justification) call (Rom. 8:30); this is not referring to the general call of Mat. 22:14 of which many receive, but to effectual call which only comes to those who have the sanctifying work of the Holy Spirit completed; the tense in the Greek refers to a one time for all time call.

5. "You" = "ye" = the elect to whom Peter was writing (verse 2); applies to all the saved.

6. "Holy" = to set apart; when referring to the Lord Jesus Christ, He is set apart and there is no other like Him; when referring to man it refers to his being set apart by the sanctifying work of the Holy Spirit through Holy Ghost conviction; also it means separation from world defilement unto God, not on the outside only, but signifies an attitude of heart.

7. "All manner" = refers to all sorts and kinds of the habitual practice of your "conservation" = manner of living; refers to your conduct and behavior, not just to your speaking, even though that is included in this word.

V. 16

1. "Because" = introduces the reason all the saved should be holy--it is God's command.

2. "It is written" = the tense in the Greek is perfect tense which means a past completed action with existing results; this means the Scripture was penned down at some point in time past and it stands on record at present and will continue to be so. (Psa. 119:89)

3. "Be ye Holy; for I am holy" = the commandment of God--Lev. 11:44.

4. "Ye" = refers to all the saved being set apart by the sanctifying work of the Holy Spirit in Holy Ghost conviction; this is why the saved are called saints.

5. "I" = refers to God who is "holy" = set apart.

3) The judgment of God. V. 17

V. 17

1. "If" = since; in view of the fact; introduces a first class conditional sentence in the Greek which assumes the condition to be true, not hypothetical in nature; Peter was writing to Christians who were calling upon the Father.
2. "Ye" = "your" = the elect of verse 2; applies to all the saved.
3. "Call on the Father" = means to pray to God the Father like Jesus taught in the model prayer for the saved to do (Mat. 6:9-13); the saints recognize God as their Father since they have been brought into the family of God in salvation.
4. "Who" = refers to God the Father.
5. "Without respect of persons" = one word in the Greek; means does not receive face; that is God does not receive anybody's face; He is impartial; outward appearance, wealth, culture, social position, family background, education, beauty, and intellect are things that more or less sway the opinions of man, but they do not count with God when it comes to appraising a person's character or worthiness. (I Sam. 16:7)
6. "Judgeth" = to put to the test in order to sanction or approve the good one finds in a person; the Father expects to find in the life of each saint that upon which He can put His approval, for the Holy Spirit produces good works in all saints; in this word we are not to understand that He is a critical judge trying always to find a defect or flaw in our conduct or service.
7. "According to" = in a way consistent with.
8. "Every man's" = each person's; this includes female as well as male.
9. "Work" = deeds; actions; He does not judge according to works to determine heaven or hell but He will judge the saved at the judgment seat of Christ (II Cor. 5:10,1) and the lost 1000 years later at the great white throne of judgment (Rev. 20:11-12); both judgments are according to works but again I state, not to determine heaven or hell.
10. "Pass" = comes from the same base word as "conversation" in verse 15; means to conduct one's self; to order one's conduct or behavior; walk.
11. "Time" = either short or long.
12. "Sojourning" = to have a home alongside of; refers to a person living in a foreign land alongside of people who are not of his kind; heaven is the home of all saints but we are living in a foreign territory where Satan is a reigning monarch and we must always live in the consciousness of the fact that we are being watched by the unsaved, and our

responsibility is to bear a clear ringing, genuine testimony to our God and Saviour by living the right kind of life and Peter said do it in "fear."

13. "Fear" = reverence and respect of a Holy God with a hatred for evil; this is not talking about fearing man or problems (Mat. 10:28); it means to live with such caution and careful attention that would cause you to withdraw from anything that would offend and dishonor our Lord.

4) The price Christ paid on the cross. V. 18-21

V. 18

1. "Forasmuch as ye know" = knowing; considering; means to have absolute positive knowledge of the facts; saints know this.

2. "Ye" = "your" = the elect of verse 2 to whom Peter was writing; applies to all the saints.

3. "Redeemed" = to set free by payment of ransom; the Son of Man came to give his life a ransom for many (Mat. 20:28); negated by "not"--"with corruptible things" = perishable; decayed; identified as "silver and gold" = refers to little coins that were used to purchase slaves off the slave block; coins have no eternal value.

4. "From" = introduces what we need to be redeemed from, of which silver and gold can not do it.

5. "Conversation" = manner of life; refers to conduct and behavior; described as "vain" = empty; profitless; useless; refers to one's life before he was saved--it did not measure up to the standards of God; it was a futile vain life in that it did not measure up to that for which human life was created--to glorify God.

6. "*Received* by tradition from your fathers" = handed down from one's father; this vain life was passed down to the son from the father through the channels of heredity, teaching, example, and environment; we all are born in sin and have a totally depraved nature; therefore, when born in a home where there is no God, then our manner of life takes on all their evil customs and practices and usually more without shame.

7. We are not and cannot be redeemed from that by silver and gold. If silver and gold were the ransom then Peter would have been in trouble. (Acts 3:6)

V. 19

1. "But" = shows contrast from what will not redeem to what will.

2. "With" = by.

3. "Blood of Christ" = refers to the Messiah's blood that was shed by dying on the cross of Calvary; described as "precious" = has a two-fold meaning:

1) Costly = in the sense of value; it cost God His own darling Son.

2) Highly esteemed = held in honor because it is God's blood (Acts 20:28), for Deity became incarnate in humanity.

4. "As of a lamb" = Christ is regarded as a lamb offered for sacrifice; this is a fulfillment of all the OT types, for the types could not pay the ransom, they just pictured the supreme sacrifice. (Heb. 9:12-14)

5. "Without blemish and without spot" = this is what an OT lamb had to be; Christ was a fulfillment of the OT type for He was without spot (I Peter 2:22); no wonder John cried out "Behold the Lamb of God which taketh away the sins of the world." (John 1:29)

V. 20

1. "Who" = the Christ.

2. "Verily" = truly; certainly; surely; indeed.

3. "Foreordained" = to designate beforehand; means He was marked for sacrifice--when?

4. "Before the foundation of the world:"

1) "Foundation" = to throw down; used of the laying of the foundation of a house; speaks of the act of God throwing out into space the universe by speaking the word. (Job 26:7)

2) But before that, in the counsel hall of God, Jesus was designated--marked out for us. He was no afterthought as some men try to say God's plan in the beginning did not work and He had to come up with another plan. Not so. Jesus' death as our sacrifice on the cross was marked out before God ever created this world (universe).

5. "But" = shows contrast--marked out before the world was created but only made clear to us in these last days.

6. "Manifest" = to make visible or known what has been hidden or unknown; to make clear. (Rom. 3:21;25)

7. "Last times" = equivalent to "last days" = which is a true Biblical dispensation beginning at the cross. (Heb. 1:1-2)

8. "You" = the elect of verse 2 to whom Peter was writing; applies to all the saved.

V. 21

1. "Who" = "your" = refers to you in verse 20; the elect of verse 2 to whom Peter was writing; applies to all the saved.
2. "By" = through; refers to the channel through which faith comes.
3. "Him" = Christ; He is the only channel through which a person may believe. (John 14:6)
4. "Do believe" = place confidence in; to trust; word refers to the identity of the recipients and speaks of the fact they were believers; the tense is continuous habitual lifestyle.
5. "God" = refers to God the Father.
6. "Raised up" = speaks of the resurrection of our Lord. (Mat. 28:6)
7. "From" = out from among.
8. "The dead" = refers to those physically dead; the tomb could not hold Him.
9. "Him " = the Lord Jesus
10. "Glory" = splendor; brightness; dignity; majesty; manifestation of that which brings forth praise; He did this by exalting Him at His own right hand in Heaven. (Heb. 10:12; Phil. 2:9)
11. "Faith" = belief with the predominate idea of trust; this is not just a mental acceptance of the fact of His existence, but a heart faith in the God who saves sinners in answer to their faith in the resurrected Lord Jesus who died for them; it is yours only because He gave it to you. (Eph. 2:8; John 3:27)
12. "Hope" = desire of something good with an expectation of obtaining it (Psa. 42:5;11); hope in God only comes through a risen Christ.
13. The price the Lord Jesus paid on the cross as a ransom for us ought to motivate us to live a holy life and not practice the sins of Heb. 10:29.
14. May the Lord help us to have a right reaction to our living hope.

3. What goes with it? V. 22-2:10

1) The Living Word. V. 22-2:3

a. The declaration of it. V. 22-25

V. 22

1. "Seeing ye have purified" = in the Greek this is literally "having purified" = to make pure; to cleanse; implies consecration to God's service, and an inward cleansing of the heart from all that defiles--from sensual desires, from hypocrisy, from selfishness; the tense is perfect in the Greek which means a past completed process, that of consistent, habitual obedience to the Word, had resulted in the purifying of their souls as they obeyed, with the result that their souls were in a present state of purification.

2. "Your" = "ye" = the elect of verse 2 to whom Peter was writing; applies to all the saved--all true believers.

3. "Souls" = seat of affections, desires, emotions, and of the active will.

4. "Obeying" = obedience--submission.

5. "The truth" = what is true in any matter under consideration; refers to the gospel of Christ which is the power unto salvation--*justification*; at the point of being born again a person is purified by the blood of Jesus (past completed action of the perfect tense verb "have purified") and the existing results is *sanctification*--our souls being purified day by day at present.

6. "Through" = a primary preposition denoting the channel of an act; refers to the agency of the Holy Spirit ("Spirit"); it is the work of the Holy Spirit to apply truth to the soul of a man; no matter how precious truth may be, and no matter how adapted it is to obtain certain results on the soul, it will never produce the results without the influence of the Holy Spirit.

7. "Unto" = introduces what was produced by obeying the truth--"love of the brethren" = one word in the Greek; brotherly love; the love which Christians cherish for each other as brethren; love of the brethren; fondness and affection among the saints; described as "unfeigned" = sincere; without hypocrisy.

8. "See *that*" = in italics, thus supplied by the translators to introduce Peter's exhortation to those who are already loving the brethren--"love one another with a pure heart fervently."

1) Second "love" = different word than the first "love" in this verse; agape; the God kind of love; love in action; a love which has the idea of self sacrifice for the benefit of the person loved. (John 3:16)

2) "One another" = a reciprocal pronoun; you are commanded to love others with divine love and they are commanded if saved, to love you back with divine love--the I Cor. 13 kind of love--charity.

3) "With" = introduces how to love the brethren.

4) "Heart" = denotes the center of all physical and spiritual life; described as "pure" = clean; free from corrupt desire, sin, and guilt.

5) "Fervently" = intensely; earnestly.

a) Born again by it. V. 23a

V. 23

1. "Being born again" = "having been begotten again" = born from above; refers to a spiritual birth; "again" is used because a spiritual birth is a second birth; this is equivalent to "have purified your soul;" the tense is also perfect in the Greek which means a past completed action with existing results, this means eternal security--the elect of verse 2 were saved at a point in past time and they remained saved at the present time and even better--they shall always remain saved.

b) It is the incorruptible seed. V. 23b-25

2. "Corruptible seed" = refers to natural conception and birth; the results of this birth is only corruption and decay; we are begotten physically only to die--there is no permanent, enduring life produced by corruptible seed; negated by "not;" means the physical seed is not involved in the spiritual birth--born again.

3. "But" = reveals contrast--show what kind of seed we are born again by--"incorruptible" = not liable to corruption or decay; imperishable.

5. "Word of God" = the incorruptible seed that is different from that physical seed involved in a physical birth; it is living for this verse says it "liveth and abideth for ever;" the Greek is "logos" for "word" here; this is referring to more than just the written word but the Living Word--the Lord Jesus (John 1:1,14,4; 5:39-40; 1:12); Jesus is incorruptible (Acts 2:27,31; 13:37); the written word is only sharpened by the Holy Spirit (Heb. 4:12) and must be believed because it is the record one must believe, but the record does not give life, only the Son--the living Word--does. (I John 5:10-12)

6. "Liveth" = has life; our Lord will live forever.

7. "Abideth" = to continue to be; not to perish; our Lord will live forever.

8. "Forever" = refers to eternity.

V. 24

1. "For" = because; introduces an explanation of the corruptible seed--physical seed verse 23.

2. "All" = each and every one.

3. "Flesh" = used of the natural and physical origin; refers to all human beings--male and female.

4. "As grass" = properly denotes herbage--that which furnishes food for animals such as pasture and hay; all human beings are compared to grass which has no stability or endurance for it soon fades and withers away.

5. "All the glory of man" = refers to each and every human being--male and female; all that man prides himself in (his wealth, rank, talent, beauty, learning, capability, or apparel).

6. "As the flower of grass" = that which has its beauty only a short time and they soon fade and fall away; again all human beings are compared to this; it is common in the Hebrew writing to repeat something for the sake of emphasis; Peter is quoting Isa. 40:6-8.

7. "Withereth" = to become dry with heat, lack of water, and with the approach of winter; word also means to waste away--which is exactly what all flesh does (the older we get the more we waste away).

8. "Falleth away" = to fall out of; to fall down from; also means to perish which is what all flesh is going to do--perish.

V. 25

1. "But" = reveals a contrast to the corruptible seed--the incorruptible seed--"the word of the Lord."

2. "Word" = means "saying of God;" this word is a different Greek word from verse 23; means utterance or that which has been uttered by a living voice; we can preach the truth (written word) to you and you can read the Bible all your life but it will not do you any good until the Lord through the Holy Spirit utters (speaks) it to you; this is the same word used in Rom. 10:17.

3. "Lord" = owner; one who has control of the person; the Master; does the Lord Jesus have control of you?

4. "Endureth for ever" = remains throughout eternity; the sayings of God have an enduring quality; also Jesus the Living Word will endure for ever, as well as the written word. (Mat. 5:18, Psa. 119:89)

5. "This" = "which" = the word; the sayings of God; the utterance of God.

6. "The gospel is preached" = one word in the Greek; the glad tidings of the coming kingdom of God, and of the salvation to be obtained in it through Christ, and of what relates to this salvation; the message was preached by human instruments but had to be quickened or uttered to you by the Lord before you could be saved.

7. "You" = the elect of verse 2 to whom Peter was writing; applies to all the saved.

CHAPTER 2:

b. The right reaction to it. V. 1-3

V. 1

1. "Wherefore" = in view of the fact of having a living hope and a living Word.
2. "Laying aside" = to put off or away; this word implies separation; the tense implies a once for all action; this means when one is saved there must be a complete about face or putting aside sins in one's life of which Peter gives a representative list of five.
3. "All" = each and every one; mentioned three times in this verse and refers to all five sins listed; put all of each sin away.
4. "Malice" = ill-will; desire to injure; malignity; refers to any kind of wickedness.
5. "Guile" = a lure; snare; speaks of craft; deceit; refers to deceit of all kinds.
6. "Hypocrisies" = to judge under; refers to a person giving off judgment from behind a screen or mask; means the true identity of the person is covered up; refers to the acts of impersonation or deception--claiming to be something they are not.
7. "Envies" = hatred of others on account of some excellency which they have, or something which they possess which the one who envies does not have; result of jealousy.
8. "Evil speaking" = refers to the act of defaming, slandering, speaking against another; it includes all unkind or slanderous speaking against others; translated "backbiting" in II Cor. 12:20.
9. In this verse Peter is dealing with the actions and attitudes the saved do not need to exercise toward others. This is a negative respond to the living Word while verse 2 gives a positive response.

V. 2

1. "Newborn babes" = an infant; these words are used as a figure of an infant at the breast. (Isa. 28:9)
2. "Desire" = to long for; speaks of an intense yearning; the tense indicates a one time action for all time.

3. "Sincere" = this word is opposite of "guile" therefore, means not deceitful.
4. "Milk of the word" = refers to the milk that nourishes the soul--the Word of God made alive by its author--the Holy Spirit; a metaphor for the less difficult truths of the Word; when used with "sincere" it means guileless milk, unadulterated, or that which has nothing added to it.
5. "That" = introduces the reason one needs to desire the sincere milk of the word.
6. "Ye" = the elect of I Peter 1:2 to whom Peter was writing; applies to all the saved.
7. "May grow" = might be nourished up; refers to inward Christian growth; results in your making progress in your salvation in sanctification.
8. "Thereby" = by it, referring to the Word quickened by the Holy Ghost.
9. These two verses (verses 1-2) with their negative and positive are similar to James 1:21.

V. 3

1. "If so be" = since; in view of the fact; introduces a first class conditional sentence in the Greek which assumes the condition to be true, not hypothetical in nature; Peter is writing to saints who had tasted the Word of God and found in it that the Lord is gracious.
2. "Ye" = the elect of I Peter 1:2 to whom Peter was writing; applies to all the saved.
3. "Have tasted" = had an experimental acquaintance with the grace of God; refers to their being saved.
4. "Lord" = supreme in authority; Master; Jesus the Christ.
5. "Gracious" = excellent, kind, and benevolent.

2) The Living Stone. V. 4-10

a. The declaration of it. V. 4

V. 4

1. "Whom" = refers to the Lord of verse 3.
2. "Coming" = to draw near to.

3. "*As unto*" = in italics, thus not in the original but supplied by the translators; this is not a metaphor--the Lord is the Living Stone; He is not like a stone, He is the Living Stone.

4. "Living stone" = this stone is not like the stones of earth--an inert mass, but it is living, full of life, and gives life as well as strength and coherence to the stones which are built upon it.

5. "Disallowed" = rejected; disapproved.

6. "Indeed" = truly; surely; certainly.

7. "Men" = human beings, whether male or females.

8. "Disallowed indeed of men" = this phrase refers to the act of putting someone to the test for the purpose of putting one's approval upon that person and thus receiving him with this act of testing being carried to the point where no further testing is needed, with the result that one comes to the settled conclusion--that the one tested does not meet the requirements of the test and is therefore disapproved; that is what Israel did; this living stone in the person of God the Son, who became incarnate (robed in flesh), lived for 33 years in the midst of Israel, offered Himself as its Messiah, was examined by official Israel for the purpose of approving Him as its Messiah, and then rejecting Him because He was not what official Israel wanted in the Messiah; John 1:11 is a commentary on the total depraved condition of men's hearts. (Isa. 53:3; Psalms 118:22; Matthew 21:42; Acts 4:11)

6. "Chosen of God" = a chosen out one in the sight of God; selected by Him as the suitable foundation on which to build His church. (Matthew 16:18)

7. "Precious" = held in honor; prized; valuable; the universe had nothing more valuable on which to rear the spiritual temple; speaks of one being held in honor and dear to another--that's the Lord Jesus Christ.

b. The right relation to it. V. 5-10

V. 5

1. "Ye" = the elect of I Peter 1:2 to whom Peter was writing; applies to all the saved.

2. "Also" = in like manner; just as the Lord Jesus is the "living stone" (verse 4) in like manner all the saved are "lively stones" = same Greek words as "living stone" in verse 4; saints are living stones in virtue of their union with the one "living Stone;" our life is in Christ, the living Stone.

3. "Built up" = to build up from the foundation; the tense reveals continuous action thus "are being built up;" this same word is used in Matthew 16:18 where it refers to the forming body of Christ.

4. "A spiritual house" = this is a metaphor (a word expressing similitude without the signs of comparison)--a growing building of which Christ is the foundation stone (I Cor. 3:11); this "house" is not made of perishable material like the temple at Jerusalem thus it is described as "spiritual" = means Spirit dwelt.

5. "An holy priesthood" = the thought of the temple leads to that of the priesthood; in the temple the Levites were the priesthood appointed to minister there; this was an important part of the temple order; therefore, it was important to show that this was not overlooked in the spiritual house = the house the Lord was building.

1) Before the law was given, the head of each family was a priest. (Ex. of Job in Job 1:5)

2) When the law was proposed Israel was shut up as a kingdom of priest. (Exo. 19:6)

3) But Israel violated the law and God shut up the priestly office to the family of Aaron of the tribe of Levi.

4) When the veil rent, grace was ushered in and all believers now are unconditionally constituted a "kingdom of priests." (Rev. 1:6)

6. "Holy" = to set apart; refers to a person being set apart by the sanctifying work of the Holy Spirit through Holy Ghost conviction; this word is also translated "saint."

7. "To offer up spiritual sacrifices" = priests in OT time were to carry the sacrifices up to the brazen altar in the temple (Heb. 8:3); therefore the saints as priests are to offer up spiritual sacrifices, not bloody offerings and dead sacrifices; these three are mentioned:

1) Persons or your own body. (Rom. 12:1)

2) Praise and prayer. (Heb. 13:15)

3) Practices (Heb. 13:16); means to share what the Lord has given you which includes, material goods, nuggets from the Scripture, testimony, testings, and even burdens. (Psa. 51:17)

8. "Acceptable" = well received; accepted; literally means to receive to one's self with pleasure; our sacrifices are to be acceptable to God = God the Father.

9. "By Jesus Christ" = our sacrifices are in themselves so imperfect and proceed from polluted hearts, that they can only be acceptable through (by) Jesus Christ our intercessor before the throne of God (Heb. 7:24-25); it is only through the merits of the great sacrifice made by the Redeemer on the cross that our sacrifices are acceptable.

V. 6

1. "Wherefore" = on account of what Peter had just said.

2. "Also" = indeed.
3. "It" = refers to the Living Stone Peter refers to in V. 5.
4. "Is contained" = included; refers to the subject matter of a writing.
5. "Scripture" = OT section of the Holy Scripture; refers to Isa. 28:16.
6. "Behold" = to fix your attention upon an object and examine it as though it was under a microscope; focus your attention on it; turn your ears to it.
7. "I" = God the Father.
8. "Lay" = to place.
9. "Sion" = also Zion of OT; refers to mount Zion which was a hill in Jerusalem, near Mount Moriah, on which the temple was built; where the palace and throne of David were; sometimes the whole city of Jerusalem was called by this name; therefore, it came to signify the capital and the glory of the people of God.
10. "Chief corner stone" = the corner foundation stone; the principle stone on which the corner of the edifice rests; refers to the Lord Jesus Christ ("him"); described as:
 - 1) "Elect" = same word as "chosen" in verse 4; a chosen out one in the sight of God; selected by God as the suitable foundation on which to build His church. (Mat. 16:18)
 - 2) "Precious" = held in honor; prized; valuable; the universe had nothing more valuable on which to rear the spiritual temple; speaks of one being held in honor and dear to another--that's the Lord Jesus Christ.
11. "He" = anyone; whosoever.
12. "Believeth" = to put trust in; refers to saving faith; the tense indicates a continuous habitual life style.
13. "Be confounded" = to put to shame; make ashamed; has the sense of being defeated or deceived in some hope; negated by "not."

V. 7

1. "Unto you" = to you; the elect to whom Peter was writing in I Peter 1:2; refers to all the saved.
2. "Therefore" = in view of the facts just mentioned.
3. First "which" = who; refers to the believers who are persons not things; therefore, the gender is masculine, not neuter.

4. "Believe" = to put trust in; refers to saving faith; the tense indicates continuous habitual lifestyle.
5. "He" = "the same" = the chief corner stone (verse 6); the living stone (verse 4); refers to the Lord Jesus Christ.
6. "Is precious" = honor which is shown to another.
7. "But" = show the contrast between the believer and unbeliever.
8. "Them" = refers to the unbeliever who (second "which") is said to "be disobedient" = not to allow one's self to be persuaded; to refuse to believe; to reject the light the Lord has given them.
9. "The stone which the builders disallowed" = Peter uses a metaphor implying that the stone the contractors rejected was still "made the head of the corner."
10. "The stone" = "the head of the corner" = refers to the Lord Jesus Christ; called the "living stone" in verse 4 and "chief corner stone" in verse 6.
11. "The builders" = refers to the Jewish leaders; refers to religious builders. (John 1:11)
12. "Disallowed" = to disapprove; reject.
13. "Made" = to become.
14. "Head of the corner" = the corner foundation stone; the principle stone on which the corner of the edifice rests; refers to the Lord Jesus Christ.

V. 8

1. "Stone of stumbling" = an obstacle which one trips over.
2. "Rock of offence" = a snare placed in the way and causing one to stumble or fall.
3. "*Them*" = "they" = the "disobedient;" refers to the unbelievers.
4. "Which" = who; these unbelievers are persons not things; therefore, this should be masculine gender not neuter.
5. "Stumble" = to be tripped up spiritually.
6. "At the word" = in context this is referring to the Living Word, the Lord Jesus Christ for that is who Peter has been referring to in these verses.

7. "Being disobedient" = not to allow one's self to be persuaded; to refuse to believe; to reject the light the Lord has given them; the tense reveals a continuous habitual lifestyle.

8. "Whereunto" = to which.

9. "Also" = indeed.

10. "Were appointed" = assigned; to place; to appoint one to; those who are disobedient are appointed to stumble at the light (truth) given as a penalty for refusal to believe it; this is similar to Exo. 4:21 which states that the Lord hardened Pharoah's heart; instrumentally God hardened Pharoah's heart by forcing him to an issue against which he hardened his own heart in refusal; light rejected, rightful obedience refused, without fail hardens conscience and heart; but that stumbling does not necessarily imply condemnation.

11. Believers find the living stone precious while unbelievers find Him an obstacle against which they strike, and a snare placed in the way which offends them.

V. 9

1. "But" = shows contrast between the disobedient and unbelieving Jews and Christians whether Jews or Gentiles.

2. "Ye" = "you" = the elect of I Peter 1:2 to whom Peter was writing; applies to all the saved; Peter then ascribes to the saved, in a series of phrases quoted from the OT, the various privileges which had belonged to the children of Israel.

3. "A chosen generation" = an elect race; refers to spiritual Israel which includes all the saved--Jews and Gentiles (Rom. 2:28-29); all the saved are addressed as an elect race, one race, because all its members are begotten again of the one Father.

4. "A royal priesthood" = kingly priesthood; the Levitical priesthood were only priest while believers are kings and priests associated with the Lord Jesus. (Rev. 1:6; 20:6)

5. "An holy nation" = "holy" means set apart for the service of deity; "nation" means a multitude of people of the same nature; the Israelites were a holy nation separated from the heathen and consecrated to God's service; the saved of "all nations, and kindreds, and people, and tongues" (language of Rev. 7:9) are one nation under one King, separated to His service and dedicated to Him.

6. "A peculiar people" = represents the words "a special people" in Deut. 7:6; "peculiar" speaks of the unique, private, personal ownership of the saints of God (I Cor. 6:19-20) who He purchased with His own blood (Acts 20:28); each saint is God's unique possession just as if that saint were the only human being in existence.

7. "That" = introduces what the saved should do because of who they are--a chosen generation, a royal priesthood, an holy nation, a peculiar people.
8. "Should shew forth" = to tell out; publish abroad.
9. "Praises" = excellence; perfections; Peter is applying Isa. 43:21 to the saved.
10. "Him" = "who" = "his" = the Lord.
11. "Called" = to summon; to invite; speaks of the divine invitation to salvation; called to partake of the blessings of redemption; refers to the effectual (capable of producing the desired effect--justification) call.
12. "Darkness" = the emblem of ignorance, sin, and misery; refers to the saved's condition before their conversion; this is Satan's kingdom. (Eph. 6:12; Col. 1:13a)
13. "Light" = the emblem of the opposite of darkness--peace, rest, and quietness; described as "marvellous" = wonderful; this is the Lord's kingdom. (Col. 1:13b)
14. The contrast between "darkness" and "light" was as great as that between midnight and noonday.

V. 10

1. "Which" = who; Peter is referring to the saved who are persons not things; therefore this is masculine gender, not neuter.
2. "In time past" = means before their conversion.
3. "But" = shows contrast between what they used to be before saved and what they are now after being saved.
4. "*Were* not a people but *are* now the people of God" = Peter is quoting the prophecy of Hosea 2:23; Hosea's word's originally dealt with the Jews and their restoration, but Peter applied them to all believers.
5. "Now" = at this time; after conversion.
6. "Had not obtained mercy, but now have obtained mercy" = before conversion, they had been living unpardoned, having no knowledge of the way by which sinners might be forgiven and no evidence that their sins were forgiven; they were then in the condition of the whole heathen world, and they had not then been acquainted with the glorious method by which God forgives iniquity, but now, at this time they had obtained mercy because they had been saved. (Eph. 2:11-13; 4)
7. "Have obtained mercy" = to experience mercy; the Greek construction implies that mercy had been obtained at a definite time--at their conversion.

III. The Pilgrim Life and How to live it. V. 2:11-4:11

1. The declaration of it. V. 11a

V. 11

1. "Dearly beloved" = one word in the Greek; esteemed dear; a tender address to the saints which means "loved ones of God" and also of Peter.
2. "I" = Peter, the human instrument the Lord used to pen down this God breathed (II Timothy 3:16) epistle. (II Peter 1:21)
3. "Beseech" = exhort, admonish; has the sense of "I beg of you please."
4. "*You*" = in italics, thus not in the originals but implied; the elect to whom Peter was writing in I Peter 1:2; applies to all the saved.
5. "Strangers" = to have one's home alongside of; a sojourner; foreign settlers in a strange land; indicates one who is not at home; the saved are not at home in this world.
6. "Pilgrims" = one who comes from a foreign country into a city or land to reside there by the side of the natives; has reference to the fact that Heaven is our native country--saints are citizens of Heaven (Phil. 3:20); similar to an ambassador who represents one country and government in another. (II Cor. 5:20)
7. These two words describe the Christian in his position in this world. As a pilgrim he is to be different from the unsaved, therefore, he needs to know:

2. How to live the pilgrim life V. 2:11b-4:11

1) As citizens. V. 11b-17

8. "Abstain" = hold yourself constantly back from; the tense is continuous action.
9. "Lusts" = unbridled desire for that which is forbidden; passionate cravings, desires, and urges; described as "fleshly" = refers to the human nature with the idea of depravity (corruption of moral principles).
10. "Which" = means which are of such a nature as to "war against the soul."
11. "War" = speaks of the act of carrying on a military campaign; the tense reveals continuous action.
12. "Against" = in opposition.

13. "Soul" = seat of the affections, desires, emotions, and the active will; the immortal part of man; the real individual. (Gen. 2:7)

14. The saints are told to hold themselves back from doing the things which before salvation worked in them naturally. There is a struggle and we must continually hold back.

V. 12

1. "Having" = to hold one's self.

2. "Your" = "you" = the elect to whom Peter was writing this epistle to (I Peter 1:2); applies to all the saved.

3. "Conversation" = manner of life, conduct, and behavior; this does not just refer to your talk but your walk as well.

4. "Honest" = genuine; that which is upright; speaks of goodness which is beautiful--an outer goodness that strikes the eye; beautiful by reason of purity of heart and life; our manner of life is "honest" when our lives are in accordance with what we are inwardly--cleansed, regenerated children of God. (Mat. 23:26)

5. "Among" = to mix and mingle with.

6. "Gentiles" = the unsaved; the world of people without Christ.

7. This last phrase speaks of the necessity of maintaining an outward testimony that is in conformity with our profession because the lost are watching for the saved to slip up in their moral conduct. The reason for this conformity is that others might be saved which is what the rest of this verse brings out.

8. "That" = introduces this reason.

9. "Whereas" = refers to what your life was like before you were saved.

10. "They" = the Gentiles; the lost.

11. "Speak against" = speaks of the act of adversely criticizing a person.

12. "Evil doer" = one who does evil.

13. "Good works" = genuine deeds; the only good we can be or do is what God does in us and through us. (Rom. 3:12; Eph. 2:10; Phil. 4:13)

14. "Shall behold" = to witness; to inspect; to view attentively and carefully; the separated life of a Christian is one of the most powerful means God has of speaking to a lost person. (II Cor. 3:2)

15. "Glorify" = to honor; to extol; to magnify; to give great pleasure to; to make very proud; it is God's will to do this for that is why God created man. (Isa. 43:7)

16. "God" = God the Father.

17. "Day" = an appointed time; a period of time of undefined length.

18. "Visitation" = a day of looking upon; refers to the visitation of God's mercy and grace; a time when the Holy Spirit begins His work of reproof called Holy Ghost conviction. (John 16:8-11)

19. A person can glorify God by:

1) Stepping in the light (truth) the Holy Spirit gives you.

2) Seeking Him with all your heart.

3) Surrendering to Him when He calls you unto salvation and that will be His work.

20. The truth taught here is that our conduct as Christians should be such that would bear the strictest scrutiny; such that the closest examination of our lives would put to silence the mouths of even our enemies and lead them to a conviction that we are upright and honest. That would make them thirsty (because we were salty; Mat. 5:13) and lead them to the point of salvation and that brings glory to God.

V. 13

1. "Submit" = a military term which means to arrange in military fashion under the command of a leader; to put yourselves in the attitude of submission to; this exhortation is not merely to obey ordinances, but to create and maintain that attitude of heart which will lead one to obey.

2. "Yourselves" = the elect to whom Peter was writing this epistle to (I Peter 1:2); applies to all the saved.

3. "Every" = individually; each and every one.

4. "Ordinance of man" = institution; refers to human institutions such as the laws of the land; means every institution or appointment of man--those in authority, or those who are appointed to administer government; it must be understood that this means in the framework of the Word of God; Peter supports government unless it steps between God and man. (Acts 5:29)

5. Paul states the same thing in Rom. 13:1-5. All power is of God (John 19:10-11), but the form which that power assumes is a human institution and Peter says as pilgrims (citizens) we are to submit to our government in the framework of the Word of God.

6. "For" = introduces why we should submit--"for the Lord's sake."

- 1) Not for human motives as fear of punishment, but for the Lord's sake.
 - 2) Because He has required it.
 - 3) Because He entrusted this power to civil rulers.
 - 4) Because of your testimony.
 - 5) That the progress of the gospel be not hindered.
7. "Whether" = introduced who we are to submit to.
8. "It" = refers to submission.
9. "King" = leader of the people; commander; in Peter's day this was the Roman emperor--Caesar; in Acts 17:7 the Jews accused Christians of going against Caesar--king; for us this would be the President.
10. "Supreme" = to be above; be superior in rank, authority, and power; this is not referring to being superior to God but it means in the sense of being over all subordinate officers.

V. 14

1. "Governors" = subordinate officers, appointed by the chief magistrates over the provinces. (Mat. 27:2)
2. "As unto them that are sent by him" = refers to all appointees of the king in whatever capacity they fill; for us this refers to all of our elected officials and their appointees in whatever capacity they fill.
3. "For" = used two times to introduce the two purposes for which God ordained higher powers: (Rom. 13:1)
- 1) To punish evildoers; Rom. 13:4 states that government is "a revenger to execute wrath upon him that doeth evil."
- a. "For the punishment" = to inflict punishment on; vengeance.
- b. "Evildoers" = those who practice evil.
- 2) To praise them that do well. (Rom. 13:3)
- a. "Praise" = commendation; applause; reward.
- b. "Do well" = acting rightly; acting upright and virtuous as a citizen by submitting.

4. The government should reward in a suitable manner those who are upright and virtuous as a citizen. How? By protecting their persons and property. And while protecting the innocent at the same time the wicked will be punished.

5. Paul called rulers, ministers of God two times, as they fulfill the two purposes for which God ordained them. (Rom. 13:4) A "minister" is one through whom God carries on His administration on earth. The sad thing about it is that most government is doing the exact opposite on this earth today. In fact even Peter himself suffered and died under that emperor whose authority he upheld.

V. 15

1. "For" = because; introduces the reason for submitting--"is the will of God."

2. "So" = in this manner--submitting.

3. "Will of God" = that which He has purposed and desired.

4. "Well doing" = to do right; do what God wills--submitting.

5. "Ye" = the elect to whom Peter was writing (I Peter 1:2); applies to all the saved.

6. "Put to silence" = one word in the Greek; to stop the mouth; make speechless; reduce to silence; to close the mouth with a muzzle.

7. "Ignorance" = lack of knowledge; lack of understanding; speaks of willful ignorance.

8. "Foolish" = lack of reason, reflection, and intelligence; senseless.

9. "Men" = human beings; includes women as well as men; refers to the lost who bring charges against the professing Christians.

10. By well doing (submitting; obeying the Lord's commands), the mouths of the foolish will be stopped. Failure to do so will cause the lost to blaspheme (speak reproachfully against) God and His word. (II Sam. 12:14; Titus 2:1-5)

V. 16

1. "Free" = liberty; free from the yoke of Mosaic law; free from the bondage of sin. (Gal. 5:1; John 8:32,36)

2. "Liberty" = same base word as "free;" true liberty is living as we should, not as we please--thus the warning = "not using your liberty for a cloke of maliciousness."

3. "Your" = the elect of I Peter 1:2 to whom Peter was writing; applies to all the saved.

4. "Using" = the act of handling in any manner.
5. "Cloke" = covering; pretense.
6. "Maliciousness" = enmity of heart; ill-will; intention to injury; malice; refers to wickedness that is not ashamed to break the laws. (I Cor. 6:12; Gal. 5:13-14)
7. "But" = contrast between the wrongful use of liberty and the right use--"as the servants of God."
8. "Servants" = one who is in a permanent relation of servitude to another, his will altogether consumed in the will of the other; in this case "God" = refers to God the Father.

V. 17

1. "Honour" = esteem; respect.
2. "All *men*" = "men" is in italics, thus supplied by the translators, because it is not in the originals; means each and every individual whether they deserve it or not; this refers to the person, not the deeds of that person for he or she is God's creation even though all have been marred and defaced by sin.
3. "Love" = agape; the God kind of love; shed abroad in every saint's heart (Rom. 5:5); part of the fruit of the Spirit. (Gal. 5:22-23)
4. "Brotherhood" = Christian brethren; those from the same womb; all saved are from the womb of God. (Gal. 6:10)
5. The love which true Christians feel for the like-minded must be one of its strongest forms.
6. "Fear" = reverence; respect; honor; reverential awe with a hatred for evil--implies obedience; the tense reveals a continuous habitual lifestyle. (Pro. 1:7; 8:13; 9:10)
7. "Honour the king" = implies always to respect those who have rule over you; the fear of God as King of kings will lead us to give due honor to earthly kings who rule by God's controlling providence. (Pro. 21:1)
8. It was especially necessary to urge the fear of God as a motive when the king to be honored was Nero. The same will hold true in our future.

2) As employees--servants. V. 18-20

V. 18

1. "Servants" = household slaves; different word from verse 16; these were Christian slaves serving for the most part in the homes of pagan masters; slaves, as a class, formed a large part of the early Christian community.
2. "*Be subject*" = to arrange under; to obey; applies to employees in our day.
3. "*Your*" = the elect of I Peter 1:2 to whom Peter was writing; applies to all the saved.
4. "Masters" = absolute owner; refers to those who owned them as slaves; applies to employers in our day.
5. "With" = introduces how to obey--in the framework of the Word of God.
6. "Fear" = reverence; respect; means to obey your employer with all proper respect and reverence; means do not neglect your duty and responsibility; give them an honest day's work; don't just try to get by.
7. "Not only, but" = means to respect both the good and bad employers.
8. "Good" = benevolent; kind; generous.
9. "Gentle" = equitable; fair; mild; refers to that disposition which is mild; means the employer is not being unduly rigorous; the meaning of these two words is summed up in one word--reasonable.
10. "Also" = indeed; you say it is easy to respect and work for an employer as you have just described but the Scripture said to respect the "froward" as well.
11. "Froward" = unfair; contrary; crooked; perverse; wicked; unjust; this type of master had his face set against these Christian slaves.
12. We can understand that attitude when we remember that these slaves lived lives of purity, meekness, honesty, willingness to serve, and obedience in the household of their heathen master. This was a powerful testimony for the gospel and brought them under conviction of sin. Their lives irritated them and they reacted in a most unpleasant way toward their slaves. Yet they did not want to sell these Christian slaves and buy pagan ones, for the Christian slaves served them better. The same is true today, as an employee, if you live right in front of your lost boss, he will get irritated and make it hard on you. But Peter says respect and reverence him and he gives the reason in the next verse.

V. 19

1. "For this" = introduces the reason for respecting and reverencing their masters.
2. "*Is* thankworthy" = same word as grace; refers to an action that is beyond the ordinary course of what might be expected and is therefore commendable.

3. "If" = introduces a clause that explains why "this is thankworthy."
4. "A man" = any man; any human being; refers to the servants of Peter's day and employees of our day.
5. "For" = introduces the reason he can endure suffering wrongfully--"for conscience toward God" = the idea here is of the Christian slave's (employee) conscious sense of his relation to God and he regards himself as serving God while in his position as a slave (employee).
6. "Endure" = to bear up under; implies that the person does not let the suffering get him down; the tense reveals a continuous action.
7. "Grief" = pain; heaviness; annoyance, affliction; sadness; sorrow.
8. "Suffering wrongfully" = means suffering injury or injustice, without fault and undeserved, which brought about the "grief."
9. Paul reinforces these verses in Eph. 6:5-8 and Col. 3:22-25.

V. 20

1. "Glory " = fame; praise; good report; this Greek word is not used anywhere else in the Bible.
2. "Ye " = "your " = the elect of I Peter 1:2 to whom Peter was writing; applies to all the saved.
3. "Buffeted " = to treat with violence; refers to the act of striking with the fist; the tense refers to continuous action; this is not a one time thing.
4. "Faults " = same word as sin; means missing the mark.
5. "Take it patiently " = to bear bravely and calmly.
6. "It " = refers to being buffeted.
7. The idea is that if you were justly punished and should take it patiently, there would be no credit or honor in it. You got what you deserved. You reaped what you sowed.
8. "But " = reveals contrast between being buffeted for your sin and for doing right.
9. "Do well " = do right.
10. "Suffer" = to undergo evil; to be afflicted.
11. "This" = refers to suffering for doing well or patient endurance of unjust punishment.

12. "Acceptable" = same word as grace; refers to an action that is beyond the ordinary course of what might be expected and is therefore commendable; this is the same word as "thankworthy" in verse 19.

3) As disciples--follow the Lord's example. V. 21-24

V. 21

1. "For even hereunto" = this thing--to do good and to suffer patiently.
2. "Ye" = the elect of I Peter 1:2 to whom Peter was writing; applies to all the saved.
3. "Were called" = to summon; to invite; speaks of the divine invitation to salvation; called to partake of the blessings of redemption; refers to the effectual (capable of producing the desired effect--justification) call; included in this called is to do good and to suffer patiently.
4. "Because" = introduces the reason we are to do good and to suffer patiently.
5. "Christ" = the Anointed One; the Messiah of the OT.
6. "Also" = indeed.
7. "Suffered" = to undergo evils; to be afflicted.
8. "For" = for the sake of; in behalf of; instead of; a preposition of replacement; in fact, our Lord went farther than we ever did or can--the suffering He endured involved His death on the cross (Gal. 3:13); our Lord died on the cross, instead of us, taking our penalty, in behalf of us.
9. "Us" = Peter placed himself in the number with the elect (saved) to whom he was writing. (I Peter 1:2)
10. "Leaving" = to leave behind.
11. "An example" = this is the only time in the NT this Greek word is used; it means a copy given by a writing or drawing master, which was to be exactly reproduced by his pupils.
12. "Follow" = imitate; to take the same road as someone else takes; we should walk the same road that Jesus walked, in short, be Christ-like in our suffering.
13. "Steps" = footprints; refers to a Christian planting his feet in the footprints left by our Lord; in context these footprints are footprints of sufferings.

V. 22

1. "Who" = "His" = Christ; Peter now tells us how He reacted to His suffering.
2. "Did no sin" = the Greek construction reveals that never in a single instance did He commit sin.
3. "Sin" = that which is done wrong; a violation of the divine law in thought or in act; this is a quote from the prophecy in Isa. 53:9 where it is translated "violence"--lawlessness; Peter had already pointed out His sinlessness in I Peter 1:19.
4. "Neither" = not even.
5. "Guile" = craftiness, deceit; trickery; hypocrisy; insincerity; subtility; nothing like this came out of his mouth.
6. "Neither was found" = speaks of a failure to find something after careful scrutiny.

V. 23

1. "Who" = "he" = "*himself*" = Christ.
2. "Reviled" = to reproach; rail at; heap abuse upon; it is a harsh railing, which not only rebukes a man but also sharply bites him, and stamps him with open humiliating treatment; it means to wound a man with an accursed sting--thus the tender heart of the Lord Jesus was wounded by totally depraved human nature, yet He "reviled not again."
3. "When" = not if; He was reviled and He did suffer.
4. "Suffered" = to undergo evils; to be afflicted; the Greek construction has a progressive force which reveals continuous suffering at the hands of the mob.
5. "Threatened" = to declare the purpose of inflicting punishment, pain, or other evils on another for what they have done; negated by "not;" when He suffered injustice from others, in His trial and death, He did not threaten punishment nor did He call down wrath on them, instead He said, "Father, forgive them for they know not what they do." (Luke 23:34)
6. "But" = shows contrast between what He did not do and what He did.
7. "Committed *himself*" = His cause; His name; His interest; the whole case He handed over to "him" = the Father; the supreme judge who will judge righteously; this was not Pilate.
9. "Judgeth" = to pronounce an opinion concerning right and wrong.
10. "Righteously" = just; properly; rightly. (Gen. 18:25)

V. 24

1. "Who" = "his" = "whose" = Christ.
2. "His own self" = means He did it in His own proper person, not by offering a bloody victim, but was Himself the sacrifice.
3. "Our" = "we" = Peter includes himself with the elect (saved) to whom he was writing. (I Peter 1:2)
4. "Bore" = to take upon one's self.
5. "Sins" = violations of divine law in thought or in act.
6. "Bore our sins" = alludes to Isa. 53:4; this does not mean that Christ took upon himself the sins of men so as to become a sinner; it means He put Himself in the place of sinners.
7. "In his own body on the tree" = this refers to the sufferings He endured on the cross (tree) which were as if He had been guilty; He was treated as He would have been if He had been a sinner; Isa 53:4 prophesied this.
8. "Being dead to sins" = "dead" means to be separated from; we have been effectually separated from sins; remember Peter is writing to those who have been saved, those who have had a completed sanctification of the Spirit (I Peter 1:2); all saved died with Christ. (Rom. 6:3,6; Gal. 2:20)
9. "Should live unto righteousness" = though dead in respect to sin, the saved are made alive unto God, to righteousness, to true holiness. (Rom. 6:11)
10. "By whose stripes" = this is taken from the prophecy of Isa. 53:5; refers to the scourging our Lord took for us; these stripes were on account of our sins and not for His.
11. "Ye were healed" = to make whole; refers to spiritual healing; sin is often spoken of as a disease; to bring about one's salvation.
12. This is not talking about physical healing as many today try to preach, for Jesus would not have to have been born of a virgin nor face the suffering of the cross to heal men physically. He could have done that and never left glory. But He had to robe Himself in flesh, keep the law, and die in our place for us to be healed spiritually.

4) As sheep cared for by the Shepherd. V. 25

V. 25

1. "Ye" = "your" = the elect of I Peter 1:2 to whom Peter was writing this epistle; applies to all the saved.
2. "As sheep going astray" = the figure is plain--we were (before saved) like a flock without a shepherd; we had wandered far away from the true fold, and were following our own paths; we were without a protector and were exposed to every kind of danger; we were in a most pitiable condition before we were sought out and brought back to the true fold by the Great Shepherd.
3. "Going astray" = one word in the Greek; means to wander or roam about; Peter alludes to the prophecy of Isa. 53:6.
4. "But now" = shows the contrast between what the saved use to be and what they are now.
5. "Returned" = to turn around; to turn one's self about; reveals a work of repentance has been done.
6. "The Shepherd" = He to whose care and control others have committed themselves, and whose precepts they follow.
7. "Bishop" = overseer; guardian of souls; one who watches over our welfare.
8. "Souls" = the immortal part of man; the real individual.
9. The Lord Jesus Christ is the chief Shepherd and He is the chief Bishop or overseer of those souls which He has bought to be His own with His most precious blood.
10. Christ, the Shepherd, seeks us out and saves us and then Christ the Bishop watches over us to guard us from evils on this pilgrim journey. This statement is summed up in Psalms 23.

CHAPTER 3:

5) In the home. V. 1-7

a. As Christian wives. V. 1-6

V. 1

1. "Likewise" = in the same way; in like manner; refers to wives being in subjection to their unsaved husbands as servants are to be subject to unsaved masters. (I Peter 2:18)

2. "Wives" = married women.

3. "Be in subjection" = to subject one's self to; to obey; to submit to one's control; to yield to one's admonition or advice; the tense reveals a continuous, habitual lifestyle; this submission must be in the framework of the Word of God. (Eph. 5:22; Col. 3:18; "fit" = proper, as you would to the Lord, because the Lord requires it, and has given the husband this authority; I Cor. 11:3)

4. "Your own" = implies possession; belonging to him; you are his; He made the woman for the man.

5. "Husbands" = men that are married.

6. "That" = introduces the reason the saved wife is to be in subjection to her husband--that he might be saved.

7. "If" = the Greek has "even if."

8. "Any" = "they" = the unsaved husbands.

9. "Obey not" = not to allow one's self to be persuaded; speaks of a state of unbelieving disobedience.

10. "Obey not the word" = these husbands referred to were of that obstinate, non-persuadable type that would not listen to reason; these wives had often given them the gospel, but they had met it with stiff-necked obstinacy.

11. You say, "I would not live with a man like that." You took him for better or worse, and some say it has been worse ever since. It may have been but God's Word says, "Let not the wife depart." (I Cor. 7:10-15; "sanctified" in verse 14 means set apart for God to deal with not only because of the wife's submission, but also her holy living as Peter brings out in these next verses.)

12. "Also" = indeed.

13. "Without the word" = there is not the definite article "the" with this "word" therefore, it is "a word" = refers to her talking to him about the Lord; this does not mean that they would be saved without the Word of God; the Word must be preached (John 17:17): the Word is truth and no person will be saved without the truth. (Psa. 145:18)

14. "Won" = to influence; the word properly means to gain or acquire; thus, to gain anyone by influencing him over to the kingdom of God; a soul influenced is a gain to our Lord who bought him, a gain to the one who influenced him, and a gain to that soul himself; many today use the term "soul winning" while the Bible uses the word "witness;" man can not win anyone for the Holy Ghost is the Soul Winner; the only time the Bible comes close to mentioning these words is in Pro. 11:30; there "winneth" means to persuade and influence.

15. "Conversation" = one's behavior; manner of living; conduct; this does not just refer to your talk even though your talk is included in your behavior.

16. Peter is saying, "live in such a way that Christ will be seen in you." This is what the world needs to see--they can not hear what we are saying for seeing what we are doing. We need holy living, salty living that would cause those around us to get thirsty and then the Holy Spirit will send truth across their path.

V. 2

1. "While" = introduces how they are influenced.

2. "They" = the unsaved husbands.

3. "Behold" = to watch; to look upon; to view attentively; inspect; they must see a real change; just getting the spider webs out will not do, the spider needs to be gotten rid of; a change for a couple of weeks will not do; they will test you to see if it is real; they will irritate you to see if you are going to blow up; they will thoroughly inspect your conduct.

4. "Your" = the wives.

5. "Conversation" = behavior; conduct; described as "chaste" = refers to purity of conduct in all respects, not just sexually.

6. "*Coupled* with fear" = means in fear; the word "fear" means respect and reverence; this could mean the fear of God which means to respect and reverence Him, which is necessary in holy living; but with close connection with the word "chaste" the reverence and respect should be toward her husband, even though he is lost (Eph. 5:33); this means an avoidance of anything that might even seem to interfere with his matrimonial rights and authority.

V. 3

1. "Whose" = refers to the wives.

2. "Adorning" = ornament; decoration; adornment.

3. "Let it not be that outward" = "outward" means externally; this is in contrast with verse 4 which deals with the internal.

4. This verse deals with three things that wives should not use to influence their husbands--these things should not be followed if you are to influence anyone to the Lord.

1) "Plaiting the hair" = an interweaving; braiding; a knot; means elaborate braiding of the hair; history tells us that the Roman women of that day were addicted to ridiculous extravagance in the adornment of their hair; applies today to styles that are worldly and attract attention to the flesh.

2) "Wearing of gold" = the word "wearing" means the act of putting around; refers to adornment consisting of the golden ornaments placed around the head and the body; gives a picture of these wives covering their persons with a lavish, conspicuous display of jewelry; I Tim. 2:9 speaks against the golden combs and nets used for hair ornamentation.

3) "Putting on of apparel" = refers to the outward clothing; the purpose of clothing is for the protection of the body and for the sake of modesty and good taste; means not to adorn the body to attract attention to the flesh.

5. These all refer to worldly adornment, the kind of things they wore before they were saved--immodest, gaudy, conspicuous, drawing attention to the flesh and self instead of reflecting Christ. If a wife adorns herself opposite of what the Lord says, the beauty of the Lord is hidden beneath a veneer of worldliness. Most who do so are not saved and there is no beauty of the Lord there to show.

6. Peter is not forbidding having your hair fixed or wearing of jewelry as some teach. Certain religions teach you are not to wear jewelry of any kind. These same women wear their hair plaited up and wear clothing. Their action is a fulfillment of Mat. 23:24. If one is forbidden, then all would be forbidden.

7. But Peter is trying to show the saved wives how to win their husbands to the Lord.

8. Do not do these things in excess. Makeup could be added to this list. I've seen some that look like clowns and you would not even know them if their faces were washed and their hair combed out straight. No wonder so many marriages fail. They wake up the next morning and do not know who they married. This works both ways.

9. Warning: Young girls do not use this method to find your mate. Rom. 12:2 basically states not to masquerade in the garments of the world. Jezebel is an example of a woman trying to catch man's attention with the flesh. (II Kings 9:30)

V. 4

1. "But" = shows the contrast between what not to adorn and what to adorn.

2. "The hidden man of the heart" = refers to the personality of the Christian woman as made beautiful by the ministry of the Holy Spirit in glorifying the Lord Jesus and manifesting Him in and through her life.

3. "In that which is not corruptible" = not liable to corruption or decay; imperishable; refers to a "meek and quiet spirit;" not like the corruptible things that the world dresses

with--excessive hairpieces, gold, and fancy clothing--they will decay and fade away but a "meek and quiet spirit" will never fade away--it is incorruptible.

4. "Spirit" = refers to disposition; it means the whole inner man as opposed to the flesh.
5. "Meek" = humble; mild; gentle; the meek spirit does not flash in anger and does not fight back in words, instead it takes harsh words gently and humbly.
6. "Quiet" = calm; tranquil; free from emotional disturbance or agitation; the quiet spirit is peaceful in itself and it spreads peace all around to others.
7. "Which" = refers to a meek and quiet spirit.
8. "Great price" = excellent; of surpassing value; precious; the outward adornments are costly in the sight of the world, but the meek and quiet spirit is precious "in the sight of God" = before God; in the face of God; in the estimation of God.
9. God sees "in secret." (Mat. 6:4, 6) He looks not on the outward appearance but on the heart. (I Sam. 16:7)

V. 5

1. "For" = introduces a general example of what he had just stated in verse 4.
2. "After this manner" = in this manner; in this way; refers to the meek and quiet spirit of verse 4.
3. "In old time" = formerly; refers to OT days, especially the time of the patriarchs.
4. "Holy women" = "who" = not some particular and unique class of women but just ordinary sinners saved by grace.
5. "Also" = indeed.
6. "Trusted in God" = had hope in God; equivalent to saving faith.
7. "Adorned themselves" = means they had a meek and quiet spirit and showed that by "being in subjection unto their own husbands."
8. "Subjection" = to submit to one's control; a Greek military term meaning to arrange in a military fashion under the command of a leader.
9. Peter writes for Christian women to consider the example of Godly women of the OT and in verse 6 gives a specific example of Sarah.

V. 6

1. "Sara" = Sarah of the OT; Abraham's wife.
2. "Obeyed" = to hearken to a command; submit to; be obedient unto; the tense reveals that her whole life was one of obedience to Abraham.
3. "Abraham" = "him" = "whose" = Father of the Hebrew nation.
4. "Called" = addressed.
5. "Lord" = a title of respect; note it is in lower case letters so as not to be confused with the Lord Jesus Christ; reveals that she acknowledged that he had a right to direct the affairs of his household and that it was her duty to be in subjection to him as the head of the family.
6. "Whose daughters ye are:"
 - 1) "Ye" = the elect of I Peter 1:2 to whom Peter was writing; applies to all the saved.
 - 2) "Daughters" = offspring; children; Abraham is the Father of all the saved. (Gal. 3:7; Rom. 4:11)
7. "As long as ye do well" = if you manifest the same spirit that she did you will be worthy to be regarded as Abraham's children; doing well means to do right and is the result of being saved.
8. "Afraid" = to be struck with fear; to be seized with alarm; negated by "not any."
9. "Amazement" = to be afraid with terror; alarmed; negated by "not any."
10. As long as the believing wives were doing well, they need not be afraid with any sudden terror or alarm of what their unbelieving husbands may require from them.
11. This applies to all wives whether your husband is saved or lost. It just might be you are living with an unsaved husband and do not know it or do not want to admit it. Therefore, as a pilgrim, adorn yourself with a meek and quiet spirit.

2) As Christian husbands. V. 7

V. 7

1. "Likewise" = in the same way; in like manner; the subject is subjection, submission, and obedience; I Peter 2:13, citizens submit; I Peter 2:18, servants be subject; I Peter 3:1, likewise wives submit; and in this verse likewise ye husbands submit to your duties arising out of the marriage ties--meet your responsibility as head.
2. "Husbands" = married men.

3. "Dwell" = to reside together; refers to domestic association; reside with your wife in such a manner as you have been instructed in the duties of the marriage relationship according to the Word of God.

4. "*Them*" = "the wife" = the wives.

5. "According to" = in a way consistent with.

6. "Knowledge" = understanding; refers to an intelligent recognition of the nature of the marriage relation.

7. "Giving" = to assign to; to portion off; bestow.

8. "Honour" = value; same word as precious in I Peter 2:7.

9. "Vessel" = refers to an instrument whereby something is accomplished; same word is used of Paul in Acts 9:15; a chosen instrument of God.

10. The husband is to dwell with his wife, remembering she is an instrument of God as well as the husband. She is a child of God to be used by Him to His glory. At the same time he is to recognize she is the "weaker" vessel.

1) Weaker in the sense that the husband is stronger--speaking of the physical.

2) She is more tender and delicate.

3) She is more subject to infirmities and weakness.

4) She is less capable of enduring fatigue and toil.

5) She is less adapted to the rough and stormy scenes of life; therefore, the stronger vessel must take care of the weaker vessel lest they be broken.

11. "Being heirs together" = a joint-participant; one who obtains something assigned to himself with others.

12. "Grace of life" = God's gracious gift of everlasting life and equal heirs of the everlasting inheritance which has been conferred on both husband and wife (Rom. 8:17a); even though she is the weaker vessel, she is his equal in inheritance; she is as redeemed as he is; Peter is referring to the wife in this verse as being saved; she is no second class child of God, therefore honor her.

13. "That" = introduces why we should honor our wives.

14. "Your" = the husband's.

15. "Prayers" = prayer addressed to God.

16. "Hindered" = to cut in; to interrupt; negated by "not;" variances and differences between husbands and wives cause prayer to be hindered--cut out; jealousies and bickerings are opposed to the spirit of prayer.

17. Peter is not directing husband and wife to pray but he is taking for granted that they would. When husbands honor their wives Mat. 18:19 can be realized in the home.

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